THE LIVES, TRAVELS, AND BOOKS OF ALEXANDER VON HUMBOLDT. With an introduction by BATARD TAYLOR. 12ms. pp. 422 Radd & Carleton.

Although the life of Humboldt, for the most part,

was singularly free from exciting incidents, his biography furnishes ample materials, as is shown in the present volume, for an instructive and entertaining narrative. His serene contemplation of nature was scarcely disturbed even by the perils of remote travel. He lived exclusively for the interests of truth, and took no share in the ambittous pursuits which agitate the lives of most men. Content with the greatness of science, the usual prizes which are striven for by the world were to him of no more importance than the baubles of children. The interest of his biography must, of course, be derived from his travels and his writings. This is well understood by the compiler of this work. Drawing from a great variety of sources, he has condensed the scientific labors of Humbolds into a popular form, and thus enabled the general reader to form an intelligent notion of the scope and purpose of the career of the illustrious savant.

The following account of the electrical eels of South America may serve as a specimen of the manner in which the compiler works up the statements of Humboldt in his "Personal Narrative":

Next to the electrical apparatus, nothing at Calaboze excited in the travelers so great an interest as the gymeoti, which were animated electrical apparatuses. Humboldt was impatient from the time of his ratuses. Humboldt was impatient from the time of his arrival at Cunava, to procure electrical cels. He had been promised them often, but his hopes had always been disappointed. He at first wished to make his experiments in the house he inhabited at Calabozo, but the dread of the shocks caused by the gymnoti was so great, and so exaggerated among the common people, that during three days he could not obtain one, though they were easily enough caught, and he had mised the Indians two piasters for every strong and coreus fish. Impatient at last of waiting, and having obtained very uncertain results from an electric cel which had been brought to him alive, but much enfeebled, Humboldt, accompanied by Bonpland, repaired to the Cano de Bera to make his experiments in the open air, and at the edge of the water. periments in the open air, and at the edge of the water. They set off on the 19th of March, at a very early hour, for the village of Rastro: thence they were conducted by the Indians to a stream, which in the time They set off on the light of March, at a very early hour, for the village of Rastro; thence they were conducted by the Indians to a stream, which in the time of drouth formed a basin of muddy water, surrounded by fine trees. To catch the gymnoti with nets was considered very difficult, on account of the extreme agility of the fish, which buried themselves in the mud. The Indians told them that they would fish with horses. They found it difficult to form an idea of this manner of fishing; but they soon saw their guides return from the savanna, which they had been accouring for wild horses and mules. They brought about thirty with them, which they forced to enter the pool. The noise caused by the horses' hoofs made the fish issue from the mud, and excited them to the attack. These yellowish and livid cels, resembling large aquatic serpents, swam on the surface of the water, and crowded under the bellies of the horses and mules. A contest between animals of so different an organization presented a very striking spectacle. The Indians, provided with harpoons and long slender reeds, surrounded the pool closely, and some climed up the trees, the branches of which extended horizontally over the surfaces of the water. By their wild cries and the length of their reeds they prevented the horses from running away and reaching the bank of the pool. The cels, stunned by the noise, defanded themselves by the repeated discharge of their electric batteries. For a long interval they seemed likely to prove victorious. Several horses sank beneath the viclence of the invisible strokes which they received from all sides, and stunned by the force and frequency of the shocks, they disappeared under the water. Others, panting, with mane erect, and haggard eyes expressing anguish and dismay, raised themselves and codeavored to fice from the storm by which they were overtaken. They were driven back by the Indians into the middle of the water, but as wall number succeeded in eluding the active vigilance of the fishermen. These regained t

In less than five minutes two of the horses were drowned. The cells being five feet long, and precing themselves against the bellies of the horses, made a discharge along the whole extent of their electric organ. They attacked at once the heart, the intestines and the coline fold of the abdominal nerves. The horses were probably not killed, but only stunned. They were drowned from the impossibility of rising amid the prolonged struggle between the other horses and the electronses.

The travelers had little doubt that the fishing would The travelers had little doubt that the fishing would terminate by killing successively all the animals engaged; but by degrees the impetuosity of this unequal cambat diminished, and the wearied gymnoti dispersed. They required a long rest, and abundant nourishment, to repair the galvanic force which they lost. The mules and horses appeared less frightened; their manes were no longer bristled, and their eyes expressed less dread. The gymnoti approached timidly the edge of the marsh, where they were taken by means of small harpoons fastened to long cords. When the cords were dry, the Indians felt no shock in raising the fish into the air. In a few minutes, Humboldt has five large cels, most of which were but slightly wounded. large sels, most of which were but slightly wo Some others were taken, by the same means, toward evening.

Here is a touch of the musketoes of the

In the missions of the Orinoce, in the villages on the banks of the river, surrounded by immense forests, the plague of the musketoes afforded an inexhaustible subject of conversation. When two persons met in the merning, the first questions they addressed to each other were: "How did you find the zancudos during the night? How are we to day for the musketoes?" These questions reminded Humbolit of a Chinese form of politeress, which indicated the ancient state of the country where it took birth. Salutations were for country where it took birth. Salutations were for-merly made in the Celestial Empire in the following words: "Have you been incommoded in the night by

"How comfortable must people be in the moon!"
said a Salive Indian to Father Gumilla; "she looks so
beautiful and so clear, that she must be free from musketoes." There words, which denoted the infancy of a people, were remarkable. The satellite of the earth appears to all savage nations the abode of the blessed, the country of abundance. The Esquimanx, who counts among his riches a plank or trunk of a tree, thrown by the currents on a coast destitute of vegetation, sees in the moon plains covered with forests; the Indian of the forests of Orinnoo beholds there open savannas, where the inhabitants are never stung by musketoes.

At Mandayaca the travelers found an old missionary At Mancavaca the travelers found an old missionary, who told them with an air of sadness that he had had "his twenty years of musketoes in America." He desired them to look at his legs, "that they might be able to tell one day beyond the sea what the poor monks suffer in the forests of Cassiquiare." Every sting leaving a small, darkish brown point, his legs were so speckled that it was difficult to recognize the whiteness of his skin through the spots of congulated blood. What appeared to the travelers singular, was that the different species did not associate together, and that at different hours of the day they were sting by distinct species. Every time that the scene changed, and, to use the simple expression of the missionaries, other insects "mounted guard," they had a few minutes, often a quarter of an hour, of repose. The insects that disappeared did not have their places instantly supplied by their successors. From half past six in the morning till five in the afterneon the air was filled with musketoes. An hour before sunset a species of small goat took the place of the musketoes. Their presence scarcely lasted an hour and a half; they disappeared between six and seven in the evening, or, as they said there, after the Angelus. After a few minutes' repose the travelers would be stung by zanoudos, another there, after the Angelus. After a few minutes' repose the travelers would be stung by zancudos, another species of gnat, with very long legs. The zancudo, the probescis of which contains a sharp pointed suckthe process of which contains a map process of which contains a map process of which contains a map process of the European gust, but was louder and more prolonged. In the day-time, and even when laboring at the oar, the natives, in order to chase the insects, were continually giving one another smart slaps with the palm of the hand. They even struck themselves and their comrades mechanically during their sleep. Near Maypures the travelers saw so ne young Indians seated in a circle and rubbing cruelly each other's backs with the bark of trees dried at the fire. Iudian women were occupied, with a degree of patience of which the copper-colored race alone are capable, in extracting, by means of a sharp bone, the little mass of coagulated blood that formed the center of every coagulated blood that formed the coagulated blood that formed the center of every coagulated blood that formed the coagulated blood that coagulated blood that formed the center of every sting, and gave the skin a speckled appearance. One of the most barbarous nations of the Orinoco, that of the Orinocos, was acquainted with the use of musketo curtains, woven from the fibers of the moriche palmtree. At Higuerote, on the coast of Caracas, the coper-colored people elept buried in the sand. In the villages of the Rio Magdalena the Indians often invited the travelers to stretch themselves on ox-skins, near the church, in the middle of the great square,

where they had assembled all the cows in the neighborhood. The proximity of cattle gives some repose to man. The Indians of the Upper Orinoos and the Cassiquiare, ecoing that Benplased could not prepare his herbal, owing to the continual torment of the mushetoes, invited him to enter their ovens. Thus they called the little chambers, without doors or windows, into which they crept horizontally through a very low opening. When they had driven away the insects by means of a fire of wet brushwood, which emitted a great deal of smoke, they closed the opening of the oven. The absence of the musketoes was purchased dearly enough by the excessive heat of the stagnated air, and the smoke of a toret of copal, which lighted the oven during their stay in it. Bonplasd, with courage and patience well worthy of praise, dried hundreds of plants shut up in these ovens of the Indians.

But the great event of the South American expe dition was the ascent of the Chimborazo, of which

we have the following very readable account: We have the following very teacher.

On the 22d of June, the birthday of his brother.

Humboldt commenced his ascent of Chimboraze, accompanied by Bonpland and Carlos de Montufar, a young Spanish naturalist. They started from the plain of Tapin, at an elevation of over nine thousand feet.

This arid table-land was near the village of Liosa, the This arid table-land was near the village of Lioan, the ancient residence of the sovereigns of Quito. From Lican to the summit of Chimborazo was nearly five leagues in a straight line. They followed the plain, leaving behind them groups of Indians bound to the market of Lican, and slowly ascending, halted for the might at the little village of Calpi. They were now at the foot of Chimborazo. It rose before them stupendously in the light of the setting sun. The foreground was vailed in the vaporous dimness that striped the lower strata of the air, but as they cast their eye toward the summit it detached itself from the deep blue also. They are above the region of ligaeous plants

lower strata of the air, but as they cast their eye toward the summit it detached itself from the deep blue sky. They saw above the region of ligueous plaata and alpine shrubs a broad belt of grass like a gilded yellow carpet. Beyond this was a region of porphyritic rocks, and beyond these rocks, eternal ice and snow. As the earth below grew darker, the heaven above seemed to grow brighter; their sight was dazzled with the refulgent spleudor of the snow.

Early the next morning their Indian guides awoke them, and they began to climb the moustain on the south-western side, traversing the great plains which rose like terraces, one above another, until they reached the plain of Siegun, twelve thousand four hundred feet above the level of the sea. Here Humboldt wished to make a trignemetrical measurement to ascertain the hight of the summit, but it was shronded in thick clouds. From time to time they caught a momentary glimpse of it, through openings in the clouds, but the sky was gradually darkening. They continued to ascend until they reached the little lake of Yana-Cocha, a circular basin one hundred and thirty feet in diameter. It was the most elevated spot yet reached by man on the ridge of mountains, three thousand three hundred feet higher than the summit of Mont Blanc. Here they left their mules. The barometer showed a hight of fourteen thousand three hundred and fifty feet. Crossing the yellow belt of grass which they had seen over night, they came to a region of augite. Here rocks rock in columns fifty or sixty feet high, and looked like the trunks of trees. Traversing the isles of this enchanted forest of stone, over fields of new-fallen snow, they gained a narrow ridge which led directly to the summit of Chimborazo, sixly feet high, and looked like the trunks of trees. Traversing the isles of this enchanted forest of stone, over fields of new-fallen snow, they gained a narrow ridge which led directly to the summit of Chimborazo, and by which slone they might hope to reach it: for the snow around was too soft and yielding to be ventured upon. The path became steeper and narrower, and at last the guides refused to go any further. When they were sixteen thousand five hundred feet high, all but one left them. Nothing daunted, however, the travelers went on, enveloped in a thick mist. The path which they were ascending was in many places not more than eight or ten inches broad: the natives called it a "kinfe-blade." On one hand was a declivity of snow covered with a glassy coating of ice, on the other a chaem one thousand feet deep, the bottom of which was covered with masses of naked rocks. They inclined their bodies over this chasm, dangerous as it was, for they dared not trust themselves to the snowy pitch on the opposite side. Had they stumbled, they would either have been buried in the mingled snow and ice, or would have rolled headlong down the steep. The character of the rock, which was brittle and crumbling, increased the difficulty of the ascent. Here and there they were obliged to crawi on their hands and feet; the sharp edges of the rock wounded them, and they left behind a bloody trail. They marched in single file, testing with their poles the stability of the rocks before them. This precaution was very necessary, as many of the rocks wounded for the summit was continually hidden from their sight, Humboldt opened the barometer on a point where the path was broad enough to allow two persons to ait side by side: the mercury indicated a hight of 18,339 feet. The temperature of the air was '98', and that of the acth 10'.

They proceeded for another hour, and found the rocky path less steep; the mist, however, was thicker than ever. They now began to suffer severely from the extreme rarefaction of the air. They breathed with

the extreme rarefaction of the air. They breathed with difficulty, and what was still more disagreeable, felt like vomiting. Their heads awam, their lips and gums bled profusely, and their eyelids and eyeballs were charged with blood.

From time to time great birds, probably condors, came awooping down the terrible pass, sailing grandly away; and little winged insects, resembling flies, fluttored gayly around. It was impossible to catch them, owing to the narrowness of the ledge; but Hamboldt judged that they were Dipteras. Honpland saw yellow butterflies, a little lower down, flying very near the ground.

Finally the belts of cloud parted, and they saw on the sudden, the vast done of Chimbersze. It seemed near them, so near that in a few minutes they might reach it. The ledges, too, seemed to favor them by becoming broader. They harried coward for a short dis-tance, excited with the hope of soon standing on the pinnacle. All at once the path was stopped by a chasm, 400 feet deep, and 60 feet broad. There was no way by which they could cross it: the difficulty was it surmountable. To tantalize them still further, they saw that the path went forward on the other side of the ledge, evidently reaching the sammit. If they could have but crossed that chasm!

It was I o clock in the afternoon, and they were be-numbed with cold. They were 19,200 feet above the level of the sea. o berrun

The belt of clouds closed again, and the peak was The mist grew thicker and thicker, and every thing indicated a sterm. There was nothing left the a but to descend. Halting long enough to collect a few apecimers of the rock they retraced the steps. A sterm of hall overtook them, but as they steps. A sterm of hall overtook them, but as they descended into a lower atmosphere it changed into snow. When they had reached the little lake of Yana-Cocha, where they left their mules, they found the ground covered with snow several inches deep. Before dusk they reached the Indian village of Calpi, and were extertained that night by the priest.

So ended the attempt to scale the sumit of Chimbers of the stempt of th

The picture of Humboldt's activity in Paris is

not without interest. If the reader were to imagine Humboldt at th time, he would doubtless picture him as a man absorbed in his pursuits, and inattentive to everything else; his mind pre-occupied, his memory burdened, his days and nights devoted to thought. He would his days and nights devoted to thought. He would picture him in his study, with quires of white paper before him, a pen in his hand, and the floor strews with pages of blotted manuscript. Or, in the alcoves of some great library, taking down ponderous folios or quartos to settle some knotty point. This, we believe. quartes to settle some knotty point. This, we believe, is the usual bean ideal of a scholar, and in many cases it bappens to be the true one. For Humbolid it will not answer. It is true that he read deeply in the public libraries of Paris, and wrote unweariedly in his private study, turning quires and reams of paper into manuscript. The manuscript was not blotted, however, for his handwriting was singularly clean, neat, and hady like in its delicacy; nor was his memory burdened, or his mird pre-occupied. He possessed himself too thoroughly to be oppressed by his work; his nature was large enough to rise above it, gigantic as it was. He would as soon have gone into society with it k on his fingers, as to have betrayed himself as a scholar by any of the cheap signs of scholarship. with the scholars love of solitide, he had a woman's love of society. He loved it, not because it flattered his vanity, for he had no vanity; but because his nature was eminently a social one, and because it re-vived and refreshed him in his labors, and sharpened his insight into life and man. Like his friend Goethe he was a man of the world, in the noblest sense of that much-abused term. He loved to meet and converse with the ci-tinguished men and women who filled the sations of Paris. Even its frivolous characters, the light-headed and light-heeled crowd, were not despised by him. He amused himself at their expense occaby him. He amused himself at their expense occasionally, but it was in such a pleasant manner that they could not be angry. He had a vein of genial humor in him, and, when the occasion demanded it, a biling wit. The worst that could be said of him was, that he was a little sarcastic.

"In the salons of Metternich," says Varnhagen Von Ense, who met him at Paris, in 1810; "in the salons of Metternich (at that time Austrian embassador near the Court of St. Cloud). Law Humbeldt only as a

of Metterrich (at that time Austrian embaseador near the Court of St. Cloud). I saw Humboldt only as a brilliant and admired meteor, so much so, that I hardly found time to present myself to him, and to whisper in his ear a few of those names which gave me a right to a personal acquaintance with him. Rarely has a man engaged in such a degree the esteem of all, the admiration of most opposite parties, and the zeal of all in power to serve him. Napoleon does not love him. He know Humboldt as a shrewd thinker, whose way of thicking, and whose opinion cannot be bent; but the Emperor and his Court, and the high authorities,

have never decied the impression which they received by the presence of this bild traveler, by the power of knowledge, and the light which seems to stream from it in every direction. The learned of all nations are proud of their high associate, all the Germans of their countryman, and all the liberals of their follow.

"It has been rarely vouchsafed to a man is such degree as to Humboldt, to stand forth in individual independence and always equal to himself, and at one and the same time, in scientific activity, and in the widest social and international intercourse, in the solutide of minute inquiry, and in the almost confusing brilliancy of the society of the day; but I know of no one who, with all this, has endeavored throughout his whole life to promote the progress and welfare of our race, so steadily, uniformly, and with such ample success."

From these extracts, it will be seen that the compiler has met with excellent success in producing an agreeable narrative from materials that are not especially adapted to popular treatment. He has accomplished the difficult task of fusing a great variety of details into a smooth and flowing description, and presenting to the mass of readers a definite conception of scientific labors of which they had previously only heard by report. In this respect, no one volume in the English language can be compared with it for a moment.-The volume is arranged by a judicious method in books and chapters; but the total want of an index, and even a table of contents, is an absurd omission on the part of the publishers, and should be remedied in a future edition.

THE COMING CHURCH, AND ITS CLERGY. ADDRESS TO THE GRADUATING CLASS AT THE MEADVILLE THEOLOGICAL SCHOOL, June 30, 1558.
By Samuel Orgood. 8vo., pp. 32. Christian Inquirer

The interest recently awakened, or to say the least, powerfully quickened, in the themes to which this discourse is devoted, renders the second edition, now published, a seasonable and appropriate gift to the religious public. In his general views of the character of religious institutions adapted to the wants of the present age, the minister of the Church of the Messiah, in this city, does not differ widely from those which the Rev. Dr. Bellows has just set forth, with so much earnestness and ability, and with such an exciting effect on a very considerable portion of the community.

Dr. Osgood, although ranking among the comparatively conservative wing of the denomination in which he holds such an eminent place, is a theologian of progressive ideas, deeply imbued with the spirit of the early Puritans, who regarded religious truth es an aim, rather than an acquisition, and hopefully looking forward to the fresh light which is ever manifested to the docile spirit, in the march of the ages. With regard to the idea of the coming church, or the church of the future, as it has been not unaptly called, he expresses himself with a distinctness that cannot be misunderstood.

We find this idea in the essence of Christianity itself, and intimations of it in all religions, developing itself in various forms, from God's manifestations of himself to men, and from their need of mutual fellowship is order to receive and follow these manifestations effectively. All churches or religious communions, whether Gentile, Jewish, or Christian, rest upon some real or alleged revelations of God to the souls of men: and all join to prove that the normal and rational state of our humanity requires religious association quite as decidedly as domestic and civil association, and brings the three into the most intimate relations. Christianity, of course, did not create, but matured the idea of such religious union; and the Christian church fulfilled the more or less vague and mingled hopes and promises of the Gentile and Hebrow churches. The Christian church towes its precumence to the nature of the Divise manifestation upon which it is based, and to the nature of the human fellowship which it establishes. It is based upon faith in the immediate presence of God in man, in such presence especially and supernaturally is Jesus Christ, and generally in all men who receive the Holy Spirit that gave him his divine unction or supernatural Messisahip. "God in Christ, and through the Spirit with all true men," this is the essence of the Christian faith, and the fellowship thereby established accords with this faith. The faith itself implied a close and exalted fellowship, since it drew all believers together around the Master as the center of divine induces or head of the communion, and associated them together as co working members under that head; and as such united not by politic expedients or mechanical adjustments, but by vital organism. The Church of the Aposties began with the practical assertion of the truth which our profoundest modern philosophy is now mest emphatically declaring—the truth that the com-We find this idea in the essence of Christianity itself. adjustments, but by vital organism. The Charch of the Apostles began with the practical assertion of the truth which our profoundest modern philosophy is now meat emphatically declaring—the truth that the complete or Divire humanity is not contained in the individual man, but in mankind continuously and collectively, as regenerate and nutured under divine influence; and thus the very nature of our humanity demands that the religion that most redeems and exalts it shall be social as well as individual, universal as well as personal, or shall unite men with each other in unting them with God. Hence the church universal, with its divite faith and human fellowship, beginning with the divite faith and human fellowship, beginning with the divite faith and human fellowship, beginning its divite faith and human fellowship, beginning its divite faith and human fellowship, beginning with the divite faith and human fellowship, beginning its divite faith and human fellowship, beginning its divite faith and human fellowship. with the first visible congregation, then extending its fellowship throughout the world, and lastly, as death and deepening insight exatted its associations, opening its affections to all the people of God on earth or in heaven, and embracing them all in one blessed com-Now, to this comprehensive church we profess to

clong in common with all Christian believers, of ever

sage, while at the same time we use the prerogative accorded to every age, of interpreting and developing its essential idea according to our personal convictions and cur previdential position. Using this prerogative, we are in some respects at issue with the two great divisions of the Christian Church that have figured beretofore most conspicuously upon the arena of his tory; and at issue also with the two tendencies in the pontical and philosophical world that aim to supplant the Church altogether. The prevalent Churches are distinguished by two characteristic principles. The Church calling itself Cathelic bases its communion Church calling itself Catholic bases its communion upon an exclusive priesthood, dispensing the grace of God, through Christ's incarnation, by magical sacraments to be received in implicit obedience; while she Church calling itself "Evangelical," and quite as fully called Calvinistic, bases its communion upon a certain order of degmatic teachers dispensing the grace of God, especially offered by Christ's death, by a magical God, especially effered by Christ's death, by a magical coctrine, and mystical experience. Both build the Church upon the idea of God in Christ through the Hely Spuit, and both build upon the sacrifice of Christ for the salvation of the world; and so far both are right. But in our view both are wrong in their limitation of the objects and means of the revelation and the sacrifice. The both are wrong in their limitation of the objects and means of the revelation and the sacrifice. The Catholic is wrong in limiting the blessing to the priestly sacrametrs and passive obedience; and the Calvinist is wrong in limiting it to the vierrious dogms and a mystical experience. The Catholic maintains fifly that the virtue of Christ's sacrifice is imparted to the believer by obedience; but he errs in limiting obedience to priestly legitimacy. The Calvinist maintains fifly that the virtue of the sacrifice is imputed to the believer by faith; but he errs in limiting faith to the equivocal idea of vicarious satisfaction of inexorable justice, and to a mystical assurance of election, instead of interpreting its power as largely as we interpret all spiritual blessings that set us upon new ground, and give us privileges beyond our own work or merit. Both err by rairowing the idea of Divine Revela ion and true humanity—the Catholic mainly by a false antagonism between man and cuture, which regards matter as accurated and God as withdrawn from the earth, and bases recomption upon ghostly austerities and a tranas between man and battire, which regards matter as becurred and God as withdrawn from the earth, and base redemption upon ghostly austerities and a transubstantisted wafer; the Calvinist mainly by a false antagorism between God and man, which regards humanity as unterly deprayed, and God as implacably wathful, and base redemption silly upon the imputed nerits of a Divine victim and the consequent release of sinuers from an otherwise hopeless doom. The breadth of God's grace and of man's capacities is thus sadly narrowed by the two systems; and the Broad Church, now rising throughout Christendom, cannot consent to be bound by the limitation. We claim the right and duty of worshiping God in all his manifestations, whether in nature or the soul, Providence or Christ, and of recognizing humanity in all its powers and capacities, as well as in its infimities and sina. Two distinctive principles mark our dissent from all the old High Church priesthoods, as well as from Rome, their rightful head, and from all the Low Caurch dogmatists, as well as from Calvin, their rightful head. The first principle is the presence or immanence of God in all created things, according to their degree of life. The second principle is the right and duty of our humanity to receive and cheriah the Divine spirit of love and truth in the whole compass and hight of our faculties, whether within or beyond the customary ecclesiastical inclosures. Our Broad Church agrees with the former eyond the customary ecclesisatica oad Church agrees with the former

ting God, but goes beyond them by recognizing all other manifestations of God, and opening the whole of human life to their blessing. It is, in short, the Churcu of the Divine Humanity. Its essential standard is no.

ritual conformity, as under the Church of the Incarnation and Transubstantiation, nor dogmain orthodoxy, as under the Church of the Atonement and Election, but life it God's love. Under this standard we shall have our ritual order and our doctrinal convictions; but these will not, as of old, be the all-in-all of the Church. The Broad Church will rule and regenerate men, not by trampling upon anything sacred to our humanity, but by accepting humanity in its spiritual capacities, and presenting them for the Divine blessing and quidance. It will believe in the Incarnation and the Atonement, and embrace and complete them both in cities, and presenting into guidance. It will believe in the Incarnation and Atonement, and embrace and complete them both in its Divine Humanity. It will believe not only in God's manifestation and reconciling work of old, but in his manifestation and grace.

The position of Unitarians in relation to this movement is clearly set forth in the following paragraph, connected with a just and feeling tribute to the memory of some of the conspicuous pillars of that communion.

We are called to say a word of the place of our Lib eral Christians, and especially of that order of them with which we stand most closely connected, the Unitarian denomination. This order of Christians has had great irfluence upon the mind and heart of the country, and probably has never been surpassed in country, and probably has never been surpassed in culture and position by any fellowship of equal numbers. Yet we have done very little by Church organization. In fact, a considerable number of our religious societies were originally organized under the auspices of other creeds, and we have inherited the entires and the usages of ancient orthodox congregations. Moreover, since we have taken ground as a distinct denomination, or within the thirty years since the establishment of the American Unitarian Assignment or the American Unitarian Assignment or the American Unitarian Assignment or the American Unitarian Assignment. as a distinct denomination, or which the thirty years since the establishment of the American Unitarian Association, our churches have not kept pace with the growth of our people; and instead of gaining from other churches, we have not retained in our ranks the children of our own congregations. We have increased, indeed, but not in proportion to the growth of our peoplation; and some of our most prosperous churches have shown none of the power of propagating their own kind, so characteristic of other denominations, and so marked in the history of the primitive Church. The cause of our want of Church life and fertility is not difficult to discover, when we consider the character and position of the men who were our leaders in the beginning of the great schism with Orthodoxy. They were high in social standing and intellectual culture, somewhat fastidious in taste and critical in temper, and they took for themselves and their name a position such as is usually won only after years name a position such as is usually won only after year

The consequence was an unbounded denominational pride, with little disposition to do the rough work of winring procedutes from the multitude to fill up the side pews and galleries of the churches; and not a few side pews and galleries of the churches, and and a ministers and congregations seemed more disposed to content themselves with a fit audience, though few, than to vulgarize themselves by the usual popular expedients, or even by a reasonable appeal to the religious and social affections. In the leading towns of News pedients, or even by a reasonation support of New-ious and social affections. In the leading towns of New-Ergland, the Unitarians were mainly the select patrician and commercial class; and perhaps some of the leaders of those privileged societies might have been a little troubled, if, in removing to another place, they found a congregation much greater in numbers, but less select in quality, than the religious clique in which they had been educated, so much more powerful often is social caste than theological opinion.

This fastidious taste, of course, is opposed to the fervor of true Church life, and especially when it is associated with a critical temper that is more observant of defects than enthusiastic for merits, and with a dis-position to give to the intellect and conscience a much larger part than to the affections and to faith in the province of religion. While we had a good share of the piety, and a large measure of the uprightness of the old New England character in our ranks, we had a considerable portion of the Sadducean leaven of world-

the old New England character in our rains, we had a considerable portion of the Sadducean leaven of world-ly respectability and financial pride, which is the natu-ral reaction against Pharisaic sanctimonicusness and superstition. The element of divine influence, more-over, was made little prominent in the thought of some of the Unitarian leaders; and the worth of virtue, and the rewards of a good conscience, were made in over, was made little prominent in the thought of some of the Unitarian leaders; and the worth of virtue, and the rewards of a good conscience, were more insisted upon than the blessedness of a fillal faith, the power of Christ's grace, and the ministry of the Holy Spirit. Moreover, the very liberality of the Views of our leading men sometimes impoverished the fellowship of the Church, since the large and genial life which they lived was kept within the circle of the family and friends, and little shared with the congregation at large. Little attention was given to reasing the interior polity of the parish upon the new principles; and to this day the relations between pair or and people, and Church and congregation in our fraternity, rest upon undefined usages which are the remains of the old Puritan codes, and our Liberal Church polity is among the things yet to be. The present indefiniteness may be for the advantage of a few ministers of commanding position in the churches; but it is hurfful to the mass of our working clergy, and makes the many the slaves of parish caprice, while a few are lords over parish dependence. Even the church edifices partock little in the good taste and ready affluence of the Liberal leaders. In many cases, megnificent mansions housed the beautiful arts and delightful intercourse of private life, while the old meeting-house, with its barn-like roof and interior, sufficed for public worship. Death itself was made more heautiful than life in some of the Liberal Churchea, and it may be said with truth that our Liberal Christianity has not made its marks so conspicuously upon the structure and ritual of its churches, as fice in keeping with our type of religion; and the achitecture of the Church of the Future is little less an unsettled problem, for all that we have done. It we have left the old Puritan meeting-house, with its square pews and high pulpit, it has been generally either to attempt some feeble imitations of the old priestly Gothic cathedrais that were intended for brilliant vestments, lighted tapers, and ghostly masses, or else to settle down upon some pleasant and unmeaning audience room, better fitted for a lyceum or a concertabil than for a Christian sanctuary. ball than for a Christian sauctuary.

We have, indeed, some advantages in the work of Church life and Church extension and a fair snare of enterprise might be used effectively. We are not bampered by any such rigid ecclesiastical authority as hampered by any such rigid ecclesiastical authority as to prevent our ecveloping our views and affinities into congenial institutions; and our principles are such as to give especial sancticut to the social affections which make parish life genial and attractive. Strongly marked men in our ranks have devoted themselves with signal ability to certain points of Church organization, and we only need an earnest movement under a leading mind to bring all these efforts to a practical zation, and we only beed an expect movement under a leading mind to bring all these efforts to a practical heue. Nowhere in Christendom, for example, has there been relatively more fertility in producing lyrical and prose liturgies, than with us: and we have already six or seven forms of prayer for the sanctuary, and twice as many kymr-books. Without naving the twice as many kymr-books. Without naming the living, we may specify these minds now departed from swho have contributed rich materials toward the coming Church, although they did not succeed in combining them in one structure. Channing was a noble specimen of Christian catholicity above sectarian naminowase; and he, too, approved the doctrine of Christia real presence with his disciples, which is so vital to Church fellowship; yet his own pastoral life disappointed him, and a certain constitutional reserve, with not a little of that extreme individualism so characternot a little of that extreme individualism so character actic of his native State, Rhode Island, stood in the way of that cordial fraternity which is the connecting he between Catholicity and Personality. Henry Ware was a model of postoral fidelity and tenderness, perhaps our best type of the pastor, and he only needed a wider and more ideal church order than Boston conventionalism allowed him, to enable him to be the Ferekan of our flocks, and dispense the saucities of church with the graces of personal allowence and an ligion with the graces of personal eloquence and an pressive ritual. Greenwood has saved our lytical Church which a semi-Deism has absurdly expurgated and Ephraim Peabody, in his calm wisdom and beauti y has carried out the noble work which his begun. Yet neither of these two men predecesor organ. It better of these two men acted largely upon the people; and from delicate health cloice tates, and somewhat exclusive posi-tion, they were distinguished more by the quality than the extent of their influence. Sylvester Judd, in his quaint humor, genial humanity, and popular style, has nerthers done as much as any other of our departed quaint humor, genial humanity, and popular style, has perhaps done as much as any other of our departed brether to spread a truer Church life among our people; and the original genius that created Margaret and Richard Educy has probably left quite as endaring traces of itself in the spirit of important churches organized mainly upon his principles, as in his literary works; although the predominance of the visionary over the centractive power in his nature has made him more the poet than the architect of our temple. him more the poet than the architect of our temple.

Not least among our true temple-builders may I name our brothers lately deceased, William Parsons Lum and Samuel Gilman. Dr. Gilman, in his ripe old age kept all the freshness of his youth, and brought to his venerated sanctuary and impressive liturgy the genial sociality and fraternal earnestness with which he commen ed his ministry shoret half a century age. Per-haps no man among us notwithstanding some infeli-cities of position, has done more to commend liberal views of religion to hostile sects in strange localities than he; and over no aged minister's tomb do more effectionate remembrances gather than over his. De Lunt was cut off in the best vigor of his powers, and his pen never gave such promise of reserved force as in its latest productions. He was a lover of the Church in its deepest wisdom and inspiration, far more

than his position ever enabled him to show; a devout believer in the Union of modern liberty and science with a spiritual faith and a sacred fellowsip.

These richly endowed and earnest men are not accidents, but representatives of our spirit; and it is quite remarkable that with all the baldness of our rimalis n, and the meagemess of our eccleaisatical life, our clergy, especially the more educated and devout portion of them, are strongly marked by a genial and fervest Church feeling, so as often to call from liberal minded English Churchmen the remark that our men are far more like theirs than are the clergy of any denomination in America. Certainly our clergy, without covering any union between Church and State, or renouncing their independence, deeire a larger and more earnest Church life, and our weightiest laymen, especially our best professional and business men, join them in the deeire for an order of worship and administration that shall be impressive and quickening, without calling for offensive parades of experience on the part of the people, and without making the whole service dependent upon the minister's tallent or strength. A few men, with great success, have begun the work of reform; and if we are true to our opportunity, we may without any fantatic innovations or service oopping. a few men, with great success, have begun the work of reform; and if we are true to our opportunity, we may without any fantactic innovations or service copying, emancipale ourselves from the old Calvinistic yoke, and develop our faith and teeling in a congenial Charch

Several other topics of kindred import are treated in this discourse, which appears to have anticipated the interest of more recent discussions, and which may be heartily commended to those whose attention has been drawn to the subject, not less for its lucid and informing statements, and the temperate gravity of its tone, than for its chaste and impressive eloquence.

NAVAL TACTICS. By Commander James H. Ward, U. S. N. Svo. pp. 203. D. Appleton & Co., New York.

This work on naval tactics fills a hiatus long existirg. It contains a critical analysis of the principal modern fleet actions, ten in number, all fought on different principles, and each illustrating some one prin ciple, or practice, to be imitated or avoided. The copious extracts, in an appendix, from Sir Howard Douglas's late work on "Navai Warfare with Steam," given the volume an additional value to the navy officer.

The author treats the subject with clearness and force, keeping in view the rudimentary character of the undertaking, and aiming to produce what is needed in every science, a primer, or first book, which shall teach the several fleet formations, and how to determine, assume, and preserve them. He states in a note: "The rudiments of a subject are all which need be taught. Further knowledge may be acquired without instruction; in a good degree by observation, accompanied by reflection." On this philosophical basis, the author proceeds to deduce the most satisfactory results-illustrating the subject, so as to render the Tactics, in all its ramifications, comprehensi ble to the officer of ordinary intelligence. This work, like the author's "Stean for the Mil

ion," which was drawn up originally as a text book for the Midshipmen at the Naval Academy, is adapted to popular reading; not only from its graphic descriptions of the most warmly contested fleet conflicts or the ocean, but from the effect of these battles on the political condition of Europe and our own country— illustrated, for instance, by Admiral Graves's oblique approach, in column shead, in his attack on the French fleet in Chesapeake Bay, in which the French is ficted more injusy than they received. This result led the English to esek a northern port for repairs, leaving the French dominant; and the capture of Lord Cornwallis's army at Yorktown, and the American Independence were thus secured. The author further shows that the result of the English victory at Trafalgar, over the combined fleets of France and Spain-Nelson having kept his fleet in the order of sailing, which also should be the order of battle-pre vented Napoleon from executing his long-cherished design of invading England. So, also, as the direct consequence of Perry's Victory, on Lake Erie, the North-West was relieved from invasion, Gen. Harrison's army enabled to advance into Canada, the battle of the Thames fought, Tecumsch killed, the last great Indian combination broken up, and the savage power subdued completely and forever. And no less impor tant to our country were the effects of McDonough's grand victory on Lake Champlain. Sir George Provost, with twelve thousand troops, had approached Plattaburg, there to await the result of the battle between the two squadrous, before advancing in the further invasion of Northern New-York. The British force affoat, in both men and guna, was greatly superier. Without command of the Lake the English could not advance. The action was heroically fought -the British squadron surrendered, and the work of relieving the frontier in this instance, as in that of the previous year on Lake Erie, was successfully executed by the Navy.

The hipts on paval discipline are drawn up with great vigor, and are worthy the careful consideration of all pavy men. The moral element is strongly urged as the basis of successful government in mili-Coast Survey, as expressed by our author, contains the centiments of a large number of officers, although we do not concur in reference to all who have served in that department. We find among those gentlemen many instances where professional boldness, high culture, and other leading qualities constituting the efficient "man-of-war" officer, are richly blended. Of the Naval Academy, referred to by the author, we concur with him in many of his views. That institution, with some modifications. such as infusing more of the military element into the midshipmen, even were it necessary to send them on a two-years' cruise after one year's probation, and then to return them to complete their academic course, would materially correct the evil, now appreheaded by many, of making students plenty, but tars comparatively scarce. Every navy officer should be in presession of this volume, while it is entitled to a onspicuous place in the libraries and parlors of the reading community.

BOOKS RECEIVED.

Richardson's New Method for the Planeforte; quarts. pp. 238.

Oliver Ditson & Co.

Henry St John, Gentleman, of "Flower of Hundreds" in the
County of Prince George, Va. A Tale of 1774-75. By John
Esten Cocke. 12mo. pp. 490. Harper & Brothers.

Beulah. By Augusta J. Evans. 12mo, pp. 510. Dethy & Jack-Bohemis under Austrian Despotism: Being an Autobiography of Authory M. Dignowitz of Sa. Antonio, Texas. 12mo. The Adventuress. On The Adventuress.

The Adventuress: Or. The Badding Peersge: Being the Lives of their Lordships. A story of the best and worst society By George Asympton Sala, Sv., pp. 190. F. A. Brady. Expectation of the Houman Land Claim, and of the Second Section of the Missouri Land Bill. Svo. pp. 30.

REVOLVERS DRAWN IN A BANK.—CLOTHING TORS, &c.—No little excitement was occasioned in the usually quiet and orderly community of Martinsburg, Va., on Wednesday last, in the Bank of Berkely, in which Meers. Wever and Daniel Burkbart were the principals. The bank has a rule, it seems, making all its notes descounted payable in Baltimore. To this a wealthy gentleman named Wever took exception, and in order to force its repeal, collected all the paper money he could from time to time, and compelled the bank to part with its gold in redeeming it. This so infuriated Mr. Burkhart, a former bank officer, on Wednesday, that when Mr. Wever was retiring from the bank, he was seized by Mr. Burkhart, who infermed him that he should not carry the gold from the bank and if he did so the citizens would lyuch him. Mr. Wever resisted, proclaimed the right, and swearing that he would defend it, drew a revolver. Mr. James S. Brown son-in-law of Mr. Burkhart, took the weepon from him before he could use it. A few gentlemen from without rushed in, and separating the parties, led Mr. Wever away, who, heading a badky tor. REVOLVERS DRAWN IN A BANK.-CLOTHING TORN len en from without rashed in, and separating the par ties, led Mr. Wever away, who, beside a barly torn vest, fortunately suffered no other damage.

COWHIDED BY A WOMAN. - Mr. A. Messenge keeper of an embroidery store on Main stree Worcester, Mass., received a cowhiding on Monday the hards of a woman named Mrs. Chas. A. Wheeloo She says he irsuited her on the sidewalk, but he says he merely presented a small bill for payment. Mrs. W. used a raw-hide, which she had purchased for the w. ared a law-nide, which she had purchased for the occasion, and commenced the whipping in the store, closing on the sidewalk in front. A large crewd collected, but nobody interfered. Mr. Wheelock was present to see fair play. The affair will probably end in the Police Court.

At the sale of Government arms which took place at Washington on the 14th, rifles sold at from \$1 to \$1; muskets, \$1 to \$2 50; cannon, \$3 to \$12. The harness averaged about \$3 per set; fints, 1 cent per hundred.

ONCE BEFORE. BOLE she sat beside her window. Hearing only rain-drops pear, Looking only at the shore, When, outside the little casement Weeping in a feigued abasement, Love stood knocking— Knocking at her bolted door.

Slow she swung the little casement Where the Autumn roses glowed, Sweet and sad her deep eyes showed And her voice, in gentlest measure, Seid aloud—"Nor Love nor Pleasure Can come in here any more-" Never, any more!"

"But I am not Love ner Pleasure-I am but an orphan baby. "Lost, my mother is, or may be "Dead she lies, while I am weeping, Sobbed the child, his soft lie creeping Softly through the bolted door— Through the maiden's door.

Low she said, in accents leadly: "Once I let him in before,
"Once I opened wide my door.
"Ever since my life is dreary,
"All my prayers are vague and weary.
"Once I let him in before,
"Now I'll double-lock the door!"

In the rain he stands imploring; Tears and kisses storm the door, Where she let him in before. Will she never know repenting?
Will she ever, late releating,
Let him in, as once before?
Will she double-look the door?
A. W. S.

THE CONTROVERSY IN THE METHOD IST CHURCH.

To the Editor of The N. Y. Tribune.

SIR: The reason of my bringing into the columns of secular paper a passage of controversy somewhat denominational is briefly this: The discussion of the

adoption of a new constitutional rule by the Methodist Episcopal Church at its Quadrennial General Conference, to be held at Buffalo next May, is now before the mind of our denominational public, and es cupying the columns of our religious press. Dr. Stevens, the editor of our New-York Christian Adrocate, has, for some weeks past, been publishing, and is still continuing, a series of editorials (part of of which he has embodied in a pamphlet,) against the an'i-Slavery side of the question. Our two New-York Annual Conferences have voted in favor of such a rule. As article, containing views somewhat di-verse from his own, was offered by me to Dr. Stavosa but declined without exemination, on grounds precluding the admission of any statement from the opposite side. The audience of The Adecate and Journal, including the two Conferences named, is compelled to hear what Dr. Stevens is pleased to say without the privilege of an answer. The anti-Slavery side is obliged to feel itself misrepresented and mis construed, without the rightful means of stating its own case. From a regime so consonant with the spirit of oppression, I appeal to your columns, registering my thanks to Almighty God that we have within our midst so free and fearless an advocate of the cause of human right: HARMLESSNESS OF A NEW RULE EXCLUDING SLAVERS

PROM THE CHURCH.

Dr. Stevens—In regard to the adoption of a new rule in our Disciple, making slaveholding a constitutional disqualification for membership, I offer the following remarks:

disqualification for membership, I offer the following remarks:

Our Church new, so far as things are developed, seems to be divided into three sections, a conservative middle, with two disbicus extremes.

The middle comprehends those who stand upon the platform of a constitutional change of the general rule, so as to record the true position of the Church in regard to Slavery. They prefer the slow but securely constitutional process of the two-third rule, because they believe that indoctrination should precede legislation. They wish, through the periodical and other organs of our Church, so to convert the main body, that legislation may be laid upon a moral basis in the minds of the prepared people. Even though we, many of us, believe a change of the statutory bhapter, by a bare majority, to be constitutional, we believe that a course of indoctrination, and slow, firm legislation is morally wisest, and to that end we are pressing with a steady and cool aim.

The extremists on one side are those who sustain the extinatory clause in the statutory chapter to be passed by a mere majority. They seem to think that arbitrary legislation, on ever so small a capital, will purify the Church from Slavery. When told that hitigation would ensue, and a general break up of our material estabments, with dusorder and dieaster generally, they seem to express a willingness to undergo or submit to these results. These who sympathize more or less fully with these views are very numerous through the Church. And what is worse, they threaten a large recession during the coming four years, unless at least a clear, strong gain is made for the cause of righteousness at the next General Conference. The extremists on one side are those who sustain the next General Conference.

The other, and by far the most violent extreme, com prehends those who oppose all change, and threaten the most deeperate measures if any change, or any change tot merely verbal, is made. Their usual language has been, "The discipline as it is; not an i shall be dotted or at be crossed." This Medic law they generally enforce with threats that they will scoods in a body; they will split the Church through the center, they will bring us before the Supreme Court, they will take the property of the Church, and wreck our whole system. It is, indeed, not right to bring the whole class under responsibility for all these extreme sayings. Yet, when in our own city we find it boldly threatened, from a high source, that a few rich mea will bring our embarrassed Church property to the auction block, if their own views are not obeyed, it must be admitted, if threats are made with the slightest purpose of execution, the spirit corporate of this class is of the most malignantly destructive type.

must be admitted, if threats are made with the slightest purpose of execution, the spirit corporate of this class is of the most malignantly destructive type. Nothing from the other extreme, so far as I know, approaches the atter unscrappiousness apparent in the occasional manifestoes, or the organic operations, of these rash and thoughtless brethren.

Between the ultraisms of these two extremes, there is this marked difference: The former manifests a bold willingness to suffer, and the latter to inflict. The former is ready to undergo the loss of all things, if needs be; the other is prepared to destroy all things, if it cannot have its way. The former is ready to sacrifice itself for a principle; the latter seems ready to sacrifice everything to itself. The former is the cutualism that will esdure the flame; the latter resembles somewhat the fato itself. The former is the cathusiasm that will co-duce the flame; the latter resembles somewhat the fa-naticism that could apply the torch. The former of the two, I think, is unrequired at the present time; and the latter the Church should firmly and steadily ighere. The Quarterly, with all our other periodi-cals, except perhaps the one under your care, has chastened both extremes. We have main; tained loyalty to the Church. We have opposed seces-tion from either side. Firmly through this narrow channel, between opposite whirlpools, would we safely channel, between opposite whirlpools, would we safely navigate the roble ship. Our annual Conferences, by annual vigorous resolutions against Slavery have taken the same course. If the constitutional two-thirds votecam be attained at our next General Conference, the struggle is over, and peace returns. If we fail, the end is not yet. We shall man our posts with true, loyal, conservative, Anti-Siavery men, and we shall succeed at a coming day, when the moral preparation is made, and the normal, healthful process can be conservatively completed.

Upon this middle platform, until within a few weeks

Upon this middle platform, until within a few weeks past I fond y hoped you atood, and had said in my heart that you would come out right. You voted at the last General Conference, for the Wisconsin Rule, making the "holding a human being as property" a disqualification for membership. But a few months since you declared that the editors espousing the General-Rule platform had come to your grounds. I then said you was right. But, also, witain a few past weeks, under I know not what influence, you have joined the most violent of the two extremes, and we with whom you voted four years ago, and upon whose ground you stood four months ago, fied ourselves now assailed by you as destructive extremists.

you as destructive extremists. But having joined the extremists, with all the zeal of a new recruit, you are their hearty ally and their loudest organ. No Union-saver was ever so pavical in describing the ruin to ensue if the Church does not prostrate herself at the feet of the small ultra Proprostrate herself at the feet of the small altra Prosiavery faction existing in some of our Border Conferences. The change of our general rules is, foresoth, a terrible deed, which may be perpetrated "in less than a twelvemonth"—a deed which may involve its authors in "a lifelong remorse." It will result in "division;" hay, in "division" which "will not be local," but will "strike through our whole contral mass." The factionists in the Border (in distinction from our Border Anti-Slavary most actions. mass." The factionists in the Border (in distinction from our Border Anti-Slavery men) are thus encouraged to meurrection. They are cheered up with the false assurance that bold pretension and fierce bravade will have ample support all through the church, and that they have only to push disunion to its utmost to attain full success in the work of ruin in order to gulo.